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In this material may be noted as of especial interest references to the drum language of West Africa. Regarding the rapidity in which news can be communicated in this manner, Mr Dennett says:

"In 1881, we in Landana heard of the wreck of the mail steamer *Ethiopia* off Luango, sixty or seventy miles away, one or two hours after its actual occurrence, in Luango, by drum message. . . .

"In the early part of 1895 I sent the schooner *Olhanensa* from Luango to a place some sixty miles north, called Konkwati, for the purpose of picking up some cargo there. One morning about ten o'clock my head man came to me, and after some hesitation told me that he had heard that the schooner was ashore. I could get nothing more definite out of him except that he had heard the 'news.' I knew enough about the rapidity with which bad news travels to believe that this misfortune must have occurred, and set about making the necessary preparations for despatching boats and implements to her rescue, so that the next day, when the messenger confirming the news arrived, all was ready and immediately forwarded. It appeared that the schooner had come ashore during the night previous to the arrival of the unofficial news, which probably had not been communicated to me until some time after it was the common property of the natives; that is to say, the news had traveled the sixty miles or so in three or four hours."

JOHN R. SWANTON.

Proceedings and Collections of the Wyoming Historical and Geological Society for the year 1905. Edited by REV. HORACE EDWIN HAYDEN, M.A., Corresponding Secretary and Librarian. Volume IX. Wilkes-Barré, Pa.: Printed for the Society, 1905. 8°, 249 pp., ills.

Were it not for the fact that the excellent work which the Wyoming Historical and Geological Society is doing is so well known, its name would hardly suggest the extent of its interest in American ethnology and archeology. Such interest is exemplified by the volume before us, for of the eight main papers which it contains, six are devoted to topics of anthropologic interest, as follows:

1. Pioneer Physicians of Wyoming Valley, 1771-1825, by Frederick C. Johnson, M.D. (pp. 47-106).
2. Early Smoking Pipes of the North American Aborigines, by Alfred Franklin Berlin (pp. 107-136).
3. Aboriginal Pottery of the Wyoming Valley-Susquehanna River Region, Pennsylvania, by Christopher Wren (pp. 137-170).
4. Roman Catholic Indian Relics in the Possession of the Wyoming Historical and Geological Society, by Charles F. Hill (pp. 171-174).

5. The Expedition of Colonel Thomas Hartley Against the Indians in 1778, to Avenge the Massacre of Wyoming, by David Craft (pp. 189-216).

6. The Zebulon Butler Tablet and the Zebulon Butler Ethnological Fund, by Rev. Horace Edwin Hayden (pp. 217-224).

1. The paper by Dr Johnson, in addition to rendering much information on the practice of medicine in Wyoming valley a century or more ago, much of it of the folk sort, sheds some light on the Indians of the vicinity and their settlements.

2. Mr Berlin's article on Early Smoking Pipes, with illustrations of numerous forms, gives a brief summary of the early history of smoking among the Indians, with extracts from various authors on this interesting custom. Mr Berlin recognizes the following classes of pipes: Tubular pipes, pipes without stems, double conoidal pipes, mound pipes, monitor or platform pipes, elephant pipes, great pipes or calumets, clay or terra cotta pipes, bird and animal pipes, Micmac pipes, Cherokee pipes, idol pipes, disk pipes, Iroquois pipes, and earth pipes. The author, curiously enough, refers to "the late" Joseph D. McGuire, whose studies of pipes and smoking are so well known, and who is still actively engaged in research along similar lines.

3. Mr Wren's interesting paper on the Wyoming Valley-Susquehanna pottery represents the results of careful and conscientious study, but the character of the pottery of this region and the local conditions are such that it is impossible to determine the tribes which manufactured it, much of the earthenware exhibiting northern types, and a considerable proportion belonging to that which Mr Holmes denominates the Middle Atlantic province. The forms are simple and the vessels were evidently made for utilitarian purposes; the clay is of inferior quality, hence the product is not comparable with that from other sections of the country. Pounded quartz, sharp sand, mica, soapstone, and shell were used as a degreassant; the pottery in which the soapstone occurs is the best ware found. The author thinks that fat may have been used instead of water for making the clay plastic before modeling. Most of the specimens consist of fragments, only about fifty complete vessels being known, a goodly number of which are in possession of the Wyoming Historical and Geological Society. The vessels consisted chiefly of jars or pots, the body of which was always spherical or spheroidal, with round or slightly conical bottom; the neck occupied about one-fourth the height of the vessel; the rim was usually flaring. The capacity of the vessels varied from a quart to ten or twelve gallons. Decoration was confined usually to the rim and neck, although occasionally the entire body was covered with more or less

uniform markings. These were produced with the roulette, a toothed implement, or with a wooden punch. There are indications that some vessels were thinly coated with clay of a color different from that of the paste, while a few others suggest washing with pigment. The soapstone vessels of the region are usually flat-bottomed, and are provided with lugs for the purpose, it is believed, of hanging them over the fire. The body was often drilled with numerous holes, as if designed for use as a colander. The steatite vessels are not so numerous as those of earthenware, nor have steatite deposits been found in the vicinity. Mr Wren observes that at the places where steatite vessels are most numerous, earthenware is rare, and vice versa.

4. Mr Hill's paper on Roman Catholic Indian Relics treats of the interesting but often neglected period of the early contact of whites and Indians. The objects described consist of two small plaster molds (one representing the Virgin Mary, the other the Virgin and the Infant Jesus), and a leaden image of the Virgin. These objects were found in 1885 on the headwaters of the Nescopeck, and are attributed to the "French" Indians who burned and plundered Gnadenhütten (now Weissport, Pa.) in 1755. Another object is a brass crucifix, 2 inches long, found at Wilkes-Barré, and like the others now the property of the Wyoming Historical and Geological Society. Its origin is unknown, but it is believed to have been brought into the valley perhaps as early as 1737.

5. While designedly historical, Mr Craft's interesting paper on the Hartley expedition of 1778 to avenge the Wyoming massacre, contains information regarding the location of certain Indian settlements and battle-grounds. This expedition, which marched from Fort Muncy to Wyoming, a distance of 186 miles, resulted in the destruction of the Indian towns of Tioga, Sheshequin, Queen Esther's Town, and Wyalusing — the last-mentioned having been the site of one of the Moravian missions of Friedenshütten.

6. The Wyoming Historical and Geological Society has established the "Colonel Zebulon Butler Fund," for ethnological purposes, in memory of the commander of the American forces at Wyoming, July 3, 1778, who died at Wilkes-Barré in 1795. The Fund (the nucleus of which was created by the generosity of the Reverend Horace Edwin Hayden, the librarian) now amounts to \$600, and the archeological collections of the Society, gathered in the Wyoming valley and the lowlands that border the Susquehanna to the north and west, number more than 20,000 specimens, including 1,000 fine pieces found in the vicinity of Wilkes-Barré and obtained by means of the Fund. In addition, an ethnological library

of 300 volumes has been procured, and a beautiful bronze tablet was erected in 1904 as a further memorial of the hero of Wyoming.

The work of the Wyoming Historical and Geological Society deserves the highest praise.

F. W. HODGE.

Columbus, Ramon Pane and the Beginnings of American Anthropology.

By EDWARD GAYLORD BOURNE, Professor of History in Yale University.

Reprinted from the Proceedings of the American Antiquarian Society.

Worcester: 1906. 8°, 41 p.

There is probably no one more deeply versed in the history of the great discovery than the author of the above memoir, consequently a word from him on the very beginnings of American anthropology is not likely to be passed unnoticed by students of the first inhabitants of the New World.

In this most interesting and valuable article Professor Bourne justly characterizes Columbus as in a sense "the founder of American Anthropology," for he "not only revealed the field of our studies to the world, but actually in person set on foot the first systematic study of American primitive custom, religion and folklore ever undertaken." In addition to his interest in the subject of the Indians, as shown by his letters, Columbus commissioned Fray Ramon Pane (not Roman Pane as he is usually but mistakenly called) "to collect all their ceremonies and antiquities." Pane's report, says Professor Bourne, "is not only the first treatise ever written in the field of American antiquities, but to this day remains our most authentic record of the religion and folk-lore of the long since extinct Tainos, the aboriginal inhabitants of Haiti."

Professor Bourne prints a translation of Ferdinand Columbus's abridgment of his father's account of the religion of primitive Hayti, which deals especially with the use of *cemis* (the word, it is shown, is accented on the last syllable), or fetishes, followed by a critical study of Pane's important work, with a list of writings useful to the student of the subject. The great importance of the friar's treatise may be seen from the range of its contents, which includes a cosmogony, a creation legend, an Amazon legend, a legend which offers interesting evidence that syphilis was an indigenous and ancient disease in America at the time of the discovery, a flood and ocean legend, a tobacco legend, a sun and moon legend, a long account of the Haytian medicine-men, an account of the making of their *cemis*, of the ritualistic use of tobacco, a current native prophecy of the appearance in the island of a race of clothed people, and lastly a brief report of the earliest conversions to Christianity in the